*192
262

/218 cont./
monkeys of various species (axkẽ, emõã, guariba, sẽi, aimoré, waú, uáia-piçá)
boxsõ, cutivaia, cavy (cávia aperea, leupyga, fulgida, etc.)
bu, cutia /agouti/ (dasyprocta águti)
byí poxtá, a rat with long hair
dyayõ, otter (lutra brasiliensis, paraensis)
dyá wexkõ, capybara (hydrochoérus capibara)
mixpí, coatí (two of Násua, procyonine mammal)
nãmá, deer (cervus campestris)
pamõ, tatú /armadillo/ (xenartros dasipódidas; of various species: pamõ soá, pamõ uhõ, etc.)
Semé, paca (caelógenis paca)
u, turtle (various species of chelonians)
úhuri, jabutí /land tortoise/ (testudo tabulata)
/219/ wexkõ, anta (tapírus americánus, Briss.) (50)

50. Whenever they kill any anta, they immediately cut off the tongue, so that it will not tell the others.

yaxsõ, lizards (various species of Lacertilia)
yexsé, wild pig (caitetú /collared peccary/, dicótylis torquátus, and queixada /white-lipped peccary/, dicótylis labiátus)

Among the birds, they most frequently eat:
ahã, inambú /tinamou/ (genera crypturéllus and tínamus, of various species: dyayró, puxtwa, etc.)
daxsé, toucan (various species of ramphástus)
dyá kaxtá, water duck (various species)
kaxtá kasõrõ, jacú (cracídeo penélope)
koxtóa, coró-coró /ibis/ (phimósus infuscátus, of the Ibidídae)
tã-tã, jacamim /trumpeter/ (psóphia crépitans, Lin.)
wá'rõpí, mutum /curassow/ (various gallinaceans of the gen. Crax)
kaxtá, cujubim /piping guan/ (pípile cuyubí)

235
262
[439]

They do not eat chicken, eggs, or pork, although they raise them and sell them to the civilized (and they eat any piece that the latter gives them). The skill of the Indian in raising some

235 /219 cont./
262 birds, such as the jacú, jacamim, mutum, parrot, araras, and others, which become unbelievably tame, is remarkable. They do it, however, simply for amusement, without using the meat (51).

51. Wallace tells (Viagens ao Amazonas e Rio Negro /Travels on the Amazon and Rio Negro/, 1939 ed., p. 202) that some Indians raised araras because of their plumage. In the place of the removed feather they injected the milky secretion of the toad, and the new feather would grow with a yellow or orange color. Others raised harpy eagles, uira-uaçú (Thrasaétus harpya Lin.), feeding them two chickens a day, in order to use their feathers, and for this reason their ornaments were dear. We do not know whether they still subject the arara to this treatment today. Besides the domesticated araras are found almost solely in the more remote malocas. As for the harpy eagle and the mountain cock (rupícola élegans), nowadays they catch them only when there is hope of selling them to the civilized. Koch Grünberg (Zwei Jahre, 50) also tells that the Káwa-tapúya obtained the orange color of the feathers by injecting pirara /sic/ fat or the secretion from a toad.

178

The native woman chews the food for the offspring of these birds, which sometimes are seen taking the food from the very lips of the woman.

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19

CUBEO

592 554 [433] providing drinking parties. While prestige is not a negligible factor in motivating production it is secondary to subsistence needs.

Compared to manioc, all other subsistence horticulture is of trifling 291 significance. The list of Cubeo cultivations besides manioc is a lengthy 262 one, but except for the pupunha palm there is nothing on it that adds bulk to the diet. Crops cultivated by the Cubeo include bitter manioc (*kerika*), yam (*nyámu*), sweet potato (*yapíka*), maize (*kardiye*), and tabena (*mwa*), as well as the following unidentified tubers: *kwaindryo, waiwari, mod, pudjú, kanéka,* and *kabéka.* In addition there are sugar cane (*kawámene*), pineapple, (*ihíbo*), banana (*djweéye*), plantain (*óne*), pupunha (*uné*), gourd (*horóbe*), calabash [273] (*bahámu*), coca (*patú*), tobacco (*butci*), and capsicum (*bya*). The [415] pupunha palm is important only as an ingredient in chicha. Gourds serve as vessels, and yams, sweet potatoes, sweet manioc, and maize barely supplement the diet. Sugar cane has become a most important ingredient to chicha, and every community grows several varieties of [273] melons. Most of the starchy tubers the Cubeo grow are used to lend variety to chicha, not to the solid diet.

241 The Cubeo, as I have already observed, have a very strong feeling for domestication. This covers plant as well as animal life. They are eager to plant anything that comes recommended and to follow the [272] advice of experts. Some have planted coffee shrubs, although no one drinks coffee and they have no other use for the bean. One man built an immense box on stilts which he filled with earth so that he could plant onions safe from pests. Neither he nor anyone else in his com- [462] munity cared for onions. Sugar cane, as already noted, is mainly a male cultivation, but all other food products except for manioc may be grown equally by either men or women. No plant is neglected and the busiest woman seems to have time to look after her plantings, which may be scattered all over the secondary clearing or inner plaza. [431] The produce of these scattered plantings, a melon or two, a handful [521] of sweet potatoes, are often given as gifts from one household to an- [857] other. Children, too, have their plantings.

Finally, every household has chickens, descended from stock 235 brought in by white settlers. Chickens belong to women, mainly, I believe, because that is what the Colombians and Brazilians thought [262] was proper. Although the Indians take good care of the chickens they [439] do not ordinarily eat them, regarding them either as pets or trading them to the occasional white man who comes by. In some communities, chickens roost in nearby trees – others provide roosting places in the maloca. A few communities rear ducks in the same manner,

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19

CUBEO

A few communities rear ducks in the same manner, and some Indians have experimented valiantly with rearing pigs as pets.

The trade element in Cubeo experimentation with plants and animals is important but not, to repeat, the exclusive interest. I had been living among the *Bahúkwa* a short time when they learned of my liking for fruit. I was constantly presented with fruit, some wild and some cultivated. I usually made some payment in the form of a small gift. Word spread along the Cuduiari. One morning I saw a fleet of a dozen canoes or so, each heaped high with bananas, plantains, pineapple, lemons, and oranges, coming to the community. It was all for me, brought in the expectation that I would reciprocate with a gift. This transaction, however, was an unusual one, for normally the Indians have no market for any food product but dry manioc – farinha. They have no great taste for fruit and grow more than they normally consume for the sheer satisfaction of growing it. Lemons, for example, are used by women to prepare a hair wash.

MANUFACTURES

Cubeo material culture is rather elaborate for a tropical forest tribe, but not as fully developed as is that of the more westerly tribes that have a cotton technology. Material culture has been treated by Koch-Grunberg and is, moreover, fully covered in the *Handbook of South American Indians*. I shall confine myself then to a discussion of manufactures as it bears upon an understanding of Cubeo social life.

There are few products made jointly by men and women. Men ordinarily make all objects that are of wood or fiber, while women specialize in ceramics. Thus, the great bulk of material equipment has been made by men. This includes the house, all baskets and trays, hammocks, canoes, signal drums, ceremonial objects, musical instruments, weapons, and fishing gear. Women make pottery, including the large ceramic plate of the manioc oven and the hourglass-shaped pottery hearthstones. They also prepare gourds as dishes and water containers since these supplement pottery dishes. There is a small basket (*pöbü*) in which personal articles are kept, and this is made by young girls as well as by men. The only product that is jointly made is the *pediba*, the manioc grating board. Men make the board, execute a design on it, and women insert the bits of stone that form the grating surface. Whatever is made is either as a specific gift or to replace an object or utensil that is no longer serviceable. Men work slowly and for short intervals, so that the completion of a